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# LETTER

TO THE

Valiant and Undaunted CHAMPION of our  
BROKEN COVENANTS,

The Reverend and Renowned

Mr. EBENEZER ERSKINE;

In relation to

The present Heresies, Backslidings, Defections,  
and Lukewarmness of the TIMES, and his  
Apostolical Testimonies against them.

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By a bold young Soldier under his Banner, Euzelus Philo-  
lethes, Author of SHAFTSBURY's Ghost conjur'd,

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Hosea, viii. 1. Set the Trumpet to thy Mouth.

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L O N D O N:

Printed in the Year MDCCXXXVIII.



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## LETTER

To the Reverend  
**Mr. EBENEZER ERSKINE,**

In relation to

The *Defections of the TIMES*, and his *Testimony*:

By EUZELUS PHILAETHES.

Dear Sir,

**L**Cannot express to you, how sweet and reviving a Cordial it has prov'd to my drooping Spirits, to hear you have espoused my Testimony against the *Irish Heretick Hutcheson*, by publickly recommending it to the Remnant of the Godly, and subjoining it to your own Testimonies before the Saints in *Stirling*. Truly I was not a little cast down, at the afflicting Dispensation Providence was pleased to try me with, in permitting, at first, the Triumph of *Satan* over my pious magical Endeavours for conjuring the Glory of God out of the Destruction of this Arch-enemy; for, to my sore Disappointment, he has quite neglected it, through

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the corrupt Pride of his Heart ; and the Men of carnal Knowledge and ungodly Learning laugh'd at it, as the very Quintessence of Nonsense and Absurdity : Nay, many of the common People in these wicked Cities of *Glasgow* and *Edinburgh* condemned and abhorred it, as the malicious Calumny of some execrable Rascals, calling it *conjuring with a Witness, right diabolical Sorcery, of the true hellish Stamp.* For mere human Nature is grossly ignorant of the sanctified Use of spiritual Magick, when practised by the Saints for promoting their Cause. My Patron, the principal Instigator, and chief Encourager of the whole Design, who perused the Spell, in Manuscript, long before it was printed, and gave me his best Assistance ; particularly by several curious Applications of Scripture, at which he is eminently magical : This great Man, I say, was still more mortified than I, when he found our *Laodicean* Presbytery took no notice of it, though he had used a zealous Industry in conveying it to Ministers, to prevent their Sons being corrupted here by the Ghost ; and so joined his private Testimony to my publick one.

As you and your associate Brethren have raised a right Standard for the Truth in these backslidden Lands, and are now the only *wandering Stars* or *Planets* deriving their Light from the Sun, (tho' indeed a great Man preached before the last Assembly, That all the Stars do so ; in opposition to our vain Philosophers) I find an inward Call prompting me to supply you with further Matter of Testimony against this corrupt City and University ; but first let me enable you to vindicate my Character against the ungodly Censures of this perverse Generation upon my former Testimony, made with great Modesty,

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Humility and Truth, against my old Professor.

I am charged with breaking a plain Gospel-rule : *If thy Brother offends thee, admonish him first in private.* This Charge, I know well, will never move any of your Association. We don't regard the wicked Perversions of the Scripture. This Indulgence is only due to Brethren ; such as hold the same orthodox Faith with us, and the same Purity of Discipline and Worship : Such alone are our Brethren. All Hereticks and Defection-makers we disown for Brethren : They are our Enemies, and God's Enemies ; we hate them heartily, and with a perfect Hatred, as we are solemnly engaged to do, and as the Lord hates them, and will eternally damn them. The very Text distinguishes what is due to Brethren, from what we are bound to towards others. Must the Chosen of the Lord waste their precious Time, in bestowing such private Admonitions on Heathens and Publicans ? No, they must not expect it ; they are Vessels of Wrath, and fitted for Destruction.

Again, some tell me, I have acted a base part, in attacking a Man publickly by Name, while I wear a Vizard myself under a feigned Name. I am sure the Heretick won't join in this Charge : He and most of his Friends, nay, almost all the Students, knew at first who was the Author of that Letter, and who was the latent Spring of all, and the prudent pious Son, who was to be my Evidence in every Point. The great Man, my Instigator, could never keep his own, or other Peoples Secrets, from the Wife and the Bairns, and the good Women who visited them. He and the wife young Man his Son spoke both of these Heresies, and of a Design to attack them in Print, before my Testimony was pu-

published ; and much alarmed a \* deep Divine and his Wife about them. My Patron is an excellent Hand at raising a Hue and Cry of Heresy, by dark Innuendos and Hints ; but, when once 'tis set agoing, he follows the Example of the old *Egyptian Divinity*,

*Nilus ad extremum fugit, perterritus, orbem ;  
Occuluitque caput.*

Others charge me with strange personal Malice against the Heretick ; to catch the Time, just as the College fate down, to print and publish such a clamorous Charge against him, without warning him previously. In my Vindication, I can appeal to the Man I profess Enmity against ; and sure his Testimony in my favour must be believed. Nothing but Zeal for Orthodoxy, and Hatred at Heresy, moved me. He never did me any Injury, or any thing unfriendly, while I was his Scholar : Nay, I believe, did me friendly Offices since ; nor ever upbraided me with them. Nothing moved me, but the true Spirit of orthodox Zeal ; which makes us hate and asperse all who we think oppose Orthodoxy, *as Infidels, that the People of God may hate them* : As the godly Mr. Rutherford says in his Preface to his Book upon *Toleration and Liberty of Conscience*.

This lukewarm Generation charge the Remnant with want of Charity. This I can abundantly confute : Charity is only due to the Faithful and Orthodox. I can easily show how far our Charity is to extend toward such. Our great burning and shining Light in this Corner can spy no Iniquity in his

his select Few. Atheistical Conversation, or open Obscenity, is but a small Failing, very incident to the excellent Ones of the Earth, in whom he delighteth. The first Step toward Grace is, convincing a Man of the Atheism of his Heart, and avowing and glorying in its Corruption ; instead of that vile Heathenish magnifying of Man's Nature, Moral Virtues, and filthy Good Works ; with other such like Abominations : All which my Patron hateth ; but the Heretick *Hutcheson* daily indulges himself both in the Theory and Practice of them.

Nay, whom will this carnal Generation spare ? Even you yourself are charged with want of Charity, and of all regard to common Justice, in attacking a Man's Character, and publickly naming him from the Chair of Verity, whence you pretend to speak in the Name of the God of Truth ; and this solely upon the Credit of an unsign'd Libel, from an unknown Hand. Alas ! Sir, The godles People of *Glasgow* have lost all Spirit of Discernment : They know not what Correspondence I may have with you, by means of that great Professor of Divinity in *Perth*, associated with you : They know not the secret Intelligence that may go on, one way or other, between my great Patron and you. He must in publick appear for, and act in all violent Kirk-settlements ; and must make a Noife against you, to please his great *Eraftian* Friends : And yet, as he wants much your private Assitance to make him popular, that he may get accomplished, some way or other, a long-looked for additional Settlement ; having an Apostolick Spirit, ready to take upon him the Charge of many Churches, and Stipends too, he may have a secret Understanding with your Side ; and promise, in return for your Services,

ces, to ward off, by some clever piece of Dexterity or other, the impending Censures against you. You have possibly got my Testimony confirmed by his. You heard how he thundreded before a late Assembly, in a Sermon against the poor moral Preachers, who could say nothing better than the old Numscul *Cicero* could have said. He has for some Years past been zealous against Heresy ; and, tho' he once *declined to meddle with the Iconisms of the Song of Solomon*, yet now, this and the *Apocalypse* are his Delight : To be working among the Candlesticks, as his Majesty's chief Brazier ; or perhaps, since they are golden, as his Majesty's Craftsman. These Things may shew, that your Testimony against *Hutcheson* may be better vouch'd, than by an unsigned Paper, though the World must not know it.

But the World should also know the Powers of orthodox Faith. They tell us, That Mr. *A---n L---n* had Spectacles, which, fixed upon an orthodox Nose, could distinguish a Witch from any other Woman. The united Gifts of you orthodox Brethren must go much further : You can discern the true Idiom of Faith in any Pamphlet. You saw, no doubt, at once, both the Truth of the Facts alledged by me, and their Relevancy. Any carnal Judge can determine Facts by Proof of Witnesses : The Faithful have superior Powers ; and must not be confined to the *beggarly Elements* of legal Evidence, in order to spread our Report : We have the *Gift of discerning Spirits* ; and must not be abridged of our Privilege and Boldness in the Faith of bespattering all Hereticks, and Enemies of God : Kings and Parliaments have not escaped you. The spiritual Man judgeth all Things ; but will be judged by none. The Word is now fulfilled, that *the Saints shall*

*I shall judge the World.* You see how deeply I interpret Scripture after your manner.

Go on then, *Renowned Champion*, in your Testimonies against Heresies. You cannot but see how mightily they tend to edify and comfort the truly faithful of our sort. What Joy did my Letter afford to all the good Women of this Place, Young and Old, Male and Female. In our Remnant are Stores of Male Old Women: Some of them Office-bearers. We insist on no Probation-chair; such as they said was in the Seat of the Beast. When an Assembly of such read my Letter, O! what Belches, and Sighs and Groans from the Bottom of the Heart; nay, from far below the Bottom of the Heart, which are always most savoury! What deep Confessions of their Neighbours Sins! What Bewailings of the Times, and the Defections! What Floods of Tears, and other Out-goings at both Ends! The Joy in those Exercises is inconceivable. And when they come abroad, what Winks and Shrugs, and Groans and Innuendos, will my Letter afford! These are the delightful Acts of our Faith. What pity it were not to supply Occasions for such Exercise! Heresy is a fine Feast to the Remnant. You shall presently have more Heresies to testify against.

Bear Testimony too against Matters of Practice. *Hutcheson* is wholly given up to a Covenant of Works; drudging and labouring in his Office; and labouring impertinently, where he has no Call, and where he gets no Thanks; while some of the precious Ones are the very reverse of this: They are all Faith and no Works: Works they renounce and abhor; particularly my Patron, than whom no Man is more eminent, for an utter Abhorrence at that Heathen Thing called *Moral Virtue*, and an Enmity at all

the Practisers of it: as his being my Instigator sufficiently testifies to all the World. And as for that damnable Heresy of Works, he is so perfectly clear of it, that no honest Man dare say he ever committed one good Work in the whole Course of his Life. It is not to such great Men as he that the Text is to be applied, *Show me thy Faith by thy Works*: His Faith is self-evident, and needs no Proof. Proof by Works is for weak obscure Christians. My Patron is universally known: The very *Porters* know him, and know, to their own Experience, his Antipathy at good Works.

But woes me for the carnal Growth of Works in this our Day! Your Faith will be quite neglected and thrust out by our Law-works. You'll find few even of the very meanest of the People to attend you to the Hills at your Fasts. People will scarce find time for reading your Testimonies, Sermons, Sonnets, or Riddles. They are all under the Law again; and making Purple and Scarlet, and fine twined Linen, for covering of carnal Tabernacles: And, for the same Purposes, would tan even Badgers Skins if they could get them; for they do not scruple already to bring in the Hides of *Irish* Papist Bullocks. They are all hasting to *Babylon*, and have got in more Horns than all the Beasts in the *Revelation*.

I find the Vulgar are much offended at my pretending to *conjure*. Conjuring is a diabolical Art, say they: Alas the Blindness of their Hearts! it is one of the prime Graces among the Remnant. My never-enough-to-be-honour'd Professor in *Perth*, and my present Instigator and Patron, have taught me this Art, which you see in my Testimony. The Heretick *Hutcheson* went over the several Articles I mention at great length: He did not give us the formal

mal Notice in the Words of a great Man, *Collationes ad scribendum*; but he hindred none to take Notes in his Class; which some Scholars did. Now, who but one of us Conjurers could have discerned these Heresies in him? for some of them he expressly opposed; some he related as the Opinions of others, and confuted; some he expressed in a manner bearing quite another Sense; and others, even as I express them, none but our own Conjurers can find any Heresy in them.

What glorious conjuring have you, and my Soul-and-conscience-awakening Professor made, along with your associated Gospel-call-Establishers, and Church-defection-Demolishers, and Covenanted-Reformation-work-Revivers, and Soul-saving-Gospel-preaching-Restorers! You have conjured the present apostatized Kirk of *Scotland* into an Antichristian Synagogue of Christ-dethroners, Covenant-of-Works-Upsetters, Off-Christ's-Head-the-Crown-Pluckers, *Era*christ-King-and-Parliament-in-Christ's-stead-Substituters. In short, without conjuring, there would be no Life for the Godly in these Times.

Nay, how cleverly can my Patron conjure? With the Moderate, he is all Moderation; with his great Friends, he is all Meekness and Submission; with his Equals, he is all Pride and Insolence; with the Zealots, he is all Zeal; except when he has Commands from above, which can dispense with all Duties. He can preach against Moral Preachers; and yet, upon command, can defend an eminent one lately sent us from *London* (a great carnal Reasoner too.) If he is ignorant of all Heathen Languages and Literature, he supplies that Want with the Fruitfulness of his Invention. He has a very notable Gift of Tongues; and can speak very briskly in a Language that he

does not understand. In short, he can put on all Masks, become all Things to all Men, that he may gain something, either of Wealth, Power or Popularity: Only the Mask of Literature he never will put on; knowing, that (in his own Phrase) *ratio vel doctrina obsurdescit virtutem.* He keeps his Hands clear of Heathen Learning and vain Philosophy. This Dexterity of his at conjuring and shifting of Masks would make excellent Subjects for some of your Brother's Riddles; and you two might do him great Service in his Designs of Popularity, by celebrating him in some of these pleasant and profitable Pieces of Divine Poesy. If you think this proper, you shall not want Abundance of more Materials. But, to return to my Defences:

Observe in your next Testimony the Pride of Heart in the Miscreant Heretick. He makes no Reply to my conjuring, tho' all the godly old Women, Male and Female, conclude thence, that he takes Guilt to himself. I told this to one of his Scholars: He answered, according to the Pride of Heart he had learned from his Master; "If a dirty Ass would f---t and dung on you at the Market-cross, must you untruss and make the like Return?" You see the Reproaches we suffer in the Cause of Christ and the Covenants: We are called nasty Asses, and farting Asses. Be it so: But we are holy Christ-carrying Asses, and covenanted Asses, and reforming Asses, Legality-kicking-Asses, at-Morality-farting-Asses; inspired, like *Balaam's*, to rebuke the Madness of our present false Prophets.

His Scholars object exceedingly against the Truth of my Letter, in charging him with Tenets he never taught, and maliciously misrepresenting what he did teach. I knew this abundantly; any Lad of common Sense

Sense could have told the Truth: But they are so silly as to forget that a Man must write according to the Character of the Personage he assumes: A Conjurer's Business is to transform Things, and to raise Bug-bears and Spectres, that he may have the Glory of laying them again. For Instance, I knew well, that neither he, nor any grave Man, ever said, that Lying and Self-murder are lawful. In these Names of mixed Modes, Guilt and Moral Evil are always included: Nay, I know he confuted, at great length, some lax Tenets of *Puffendorf* and *Barbyraque*, allowing us to speak against our Opinion in many common Occurrences: And he shewed us too, that scarce any of the noted Instances of Suicide in Antiquity were justifiable. He only said, in reality, that some Cases of extraordinary Necessity might possibly found an Exception against the ordinary Rules of Veracity, as it might against the ordinary Rules of Property: So he told us, That though our Life was the Gift of God, this did not hinder our Right of hazarding or exposing it to the utmost Danger, in any important Service to Mankind: That the sole Reason why Suicide was universally condemned, was, because there was scarce any Case where one's taking away his Life, by any direct Intention, could tend to any Good equal to what he might do in Life. He said, That among Heathens, who had no special Commands of Patience, and Promises of Divine Assistance, they must follow such natural Probabilities as occurred for doing superior Good, by retaining or quitting Life: That the Case of Christian Martyrs was quite different from theirs. The telling this plainly would never have stumbled the Godly, or made them hate him: But to spread abroad, That he taught the Lawfulness of Lying, Murder, and designed

signed Perjury, (which last he strongly denied,) these were rare Matters of Offence to all who would believe my Report; and none but Hereticks can doubt it, considering the Length and Loudness of my itinerant Prayers among the chosen Women of this place: Nay, between you and I, (for I know you will make no bad Use of it) he still said, As to any Case of Suicide among the Heathens, the person would have shown greater Constancy, Fortitude and Virtue, by bearing all Misery with Resignation, and by teaching Submission and Fortitude as long as he could live, were it only by his Example: And only concluded, That we did not always count Men criminal who did not come up to the highest Pitch of Heroism.

In good truth, to one that considers him with the Eye of the Flesh, he seems to rejoice, above all Things, in a firm Persuasion of the universal Providence of a Being infinitely wise and good, who loves all his Works, and cannot be conceived as hating any Thing he has made. This he constantly inculcates, in the warmest Manner, as a steady Foundation of entire Trust and Confidence in him, and cheerful Submission to his Will in all Events: That Sufferings may be considered as the greatest Blessings, by giving us Opportunities of practising the most sublime Virtues; such as, a perfect Resignation to the Will of God, forgiving of Injuries, and returning Good for Evil: That all our Virtues, and Advantages of all kinds, are Things that ought never to be ultimately ascribed to ourselves, but to God the Giver of all: That Love and Gratitude to God, and ascribing to him the Glory of all that is excellent, joined to a vigorous Zeal of doing Good, seem to be among the highest points of Perfection,

Then,

Then, he has such a bewitching Faculty of delivering himself on these Topicks, in a certain simple and striking Manner, that immediately touches the natural Heart, and presents the Imagination with the most beautiful and lovely Forms; that by these Maxims, most of all, he has exceedingly deluded and debauched the Minds of the unwary Youth. But I did not care to mention any of them: For they are really so deceiving, I was afraid even some of the Godly might have been led astray from thence, to think there was no Evil in him; and no Harm in sending their Sons to him: Otherwise I could easily have conjured them into Heresy too; since they have all been Tenets of Pagans and Papists: Though, I believe, you will agree with me, it was most prudent to let them alone.

My best piece of conjuring was about the infinite Evil of Sin: There I gave him a home-thrust indeed. He plainly said, he did not like ascribing infinite Attributes to any finite Beings, or their Qualities; especially where there must some such Infinites be vastly surpassed by others of the same kind. He said, direct Hatred of God must be the greatest Guilt possible, scarce incident to any who believed there was a good God: That he could scarce call mere Inadvertency, want of Attention, or falling asleep in Church, when one was wearied after a Week's Work, or the preceeding Night's watching, an infinite Guilt; when Blasphemy, or Murder, or Perjury, so far surpassed this Guilt. 'Tis not easy to call that Guilt which was surpassed, so exceedingly surpassed, in the same kind by something else. This was full ground for me to publish indefinitely, That he taught there could be no infinite Evil in any Sin:

Nay,

Nay, I should have conjured a little better, and said he taught, There was no great Evil in any Sin.

Amidst all my bitter Sufferings, for the Cause of Gospel-slandering, I have my own Consolations. My Patron has promised me his great Interest with his great Friends, who depend so much on his Sincerity and Modesty. The wicked say, That many have found his Promises a broken Reed ; and, tho' he want *Hutcheson* to be thought Professor of the Theory of Lying, that others are much better at the practice : But I have a surer ground of hope than my Patron's Veracity or Friendship. Alas ! he knows too well, that Friendship is a carnal Matter, and *Enmity with God*. He never could be charged with that Guilt : *Nec amat quemquam, nec amat ab ullo.* But a Broomstick, once trusted by the Grand Master, or his sole Managers, will have many Flatterers, and pretended Friends and Followers. Real Friendship may be a very poor ground of hope : But cordial Hatred, and Malice, and Rancour, at Hereticks and Moralists, is a precious Grace, and a sure ground of hope for one who has declared himself an Enemy to this Object of his most virulent Hatred ; and has declared this the first, I believe, of all his Scholars, without any hopes of Followers. I already owe to this Cause my present agreeable Situation, as Chaplain to a gracious and a precious, an elect and a select Lady and her Daughter, who marvellously applaud my performance. Your Zeal too against this Heretick, and adding my Conjuring to your Testimony, may do you Service in the next Assembly. You know not what my Patron may be conjuring about secretly in your behalf, though he brays against you in publick. Change your Politicks, and assist his great

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great Friends in the next Elections, and you'll be safe.

Having now defended myself and you, I humbly suggest, that you would give this Heretick a second Admonition, that so he may be rejected, if he does not comply ; and that upon these Heads :

*1st*, Never to speak one good Word in favour of any Heathen, but to damn them all eternally, Man, Woman and Child, moral or immoral. This is humble charitable Faith ; and yet, to make but Suppositions of the possible Salvation of any of them, is presumptuous bold diving into the Secrets of God.

*2dly*, To make Tendency to God's Glory the sole Notion of moral Goodness ; and never perplex us with foolish Explications of *declarative* and *essential*.

*3dly*, Instead of vile Pagans, *Plato*, *Aristotle*, *Ciceron*, and such other unhallowed Names he recommends, admonish him, as my great Patron does, to study and recommend the *Confession* and *Vincent's Catechism* only. I once thought of the *Pilgrim's Progress*, and the *Holy War* ; but I find something, if not heretical, yet very latitudinarian, in these Books : Particularly he says, most profanely, of good Mr. *Godly Zeal*, That, when he was stripped and examined, he proved to be a great *Diabolonian*, one Mr. *Wrath*, the Son of Mr. *Hypocrite* and Mrs. *Malice*, in *Pride-lane*, if I remember right ; for I threw away my Book when I found this in it. Bid him quit all his Heathens, *Greeks* or *Latins* ; out of which he used sometimes to rattle over passages by heart ; nay, to cite the Gospels too, in that Language of *Ahdod*. Tell him to imitate my Patron, in declining this as much as possible, even in Citations of the System. The very Book of that Language offends ; the Letters are so like Maggots

crawling on paper, that they would turn a godly Stomach ; and favour of the Corruption of black Nature, and the Maggots in their Heathen Brains. And then order him,

4tby, To follow the pious Soul-searching Author of the *Fable of the Bees*, " That God is very good ; " but with such a sort of Goodness, as equally moves him to cause Misery as Happiness, Destruction as Preservation :" Or to follow that precious Divine, the great Carnal-reason-impugner, Mr. Bayle, That in the Universe the Devil has got the better of God in the Conflict, in the proportion of ninety nine to one, as to Mankind ; though God has kept the material World and the Brutes in their right State, ninety nine in an hundred of Men are to be roasted in eternal Fire for ever. He should deny all other habitable Worlds, or should believe them govern'd by the same sort of Providence with this one : And believe a Superiority of Devils to good Angels, as great as that of the Sons of Perdition to the Elect of Mankind : Damn *Heathens*, *Infidels*, *Papists*, *Socinians*, *Arians*, *Nestorians*, and most of all the *Arminians*, young and old, Children and all ; nay, all Defection-makers from Covenants, Children and all. If any carnal Motions of pity make Men object, why punish Infants without Guilt of theirs ? he should answer, That God never punishes the Innocent ; but he has a wonderful Power, called *Sovereignty*, by which he can faddle the Innocent with the Deeds of the Guilty, and then eternally damn them, most graciously and sweetly, to everlasting Burning. If one still object to this faddling Work, he should answer authoritatively, *Transeat hoc argumentum* ; or tell the Objecter, That all this is only a *Royal Act of Preterition*. Royal is a conjuring Word.

Word. Who can withstand Royal Acts, Royal Regiments, Royal Grants, Royal Chaplainries ? They can conjure a Man into any thing. O ! 'tis a most sweet Sound : *How sweet to bear ! how sweeter far to feel !*

As I soon intend to offer myself to Trials, and perhaps with your pure reforming covenanted Presbytery, and depend much upon your Interest, I offer you the following Specimen of a Discourse I intend to draw up ; by which you'll see my great Abilities, in the Interpretation and Application of Scripture, in the manner of the true Gospel-preachers, which I have learned from your's and your Brethrens Works ; and you'll also see my Zeal for our Fundamentals. I only send you in this Letter the Heads of the Discourse, deferring the Enlargements till I deliver it before you. My Text is, *Judges iii. 22.* last Clause : *And the Dirt came out.* In my Introduction I shew manifestly, that this whole Passage is a clear Prophecy of the present State of the Kirk of Scotland, its Defections, and your Testimony. Read the 3d Chapter from *vers. 12.* the *Children of Israel,* i. e. the Kirk of Scotland, including the Godly, did *Evil* ; that was, by lukewarm, carnal Submissions to Episcopal Kings and Parliaments, contrary to our Covenants after the Revolution : *And the Lord raised against them Eglon, King or Tyrant of Moab.* *Eglon*, in the Original, is very near the Word *Eglise* ; which, in the Language of our old confederate Nation, is the *Kirk*. The meaning then is, “ Because “ of our Submission to Civil Tyranny, as above men-“ tioned, God raised up Ecclesiastick Tyrrany, and “ made it smite us sore.” *King of Moab*, &c. *Moab* is the broad Hebrew way of pronouncing *Mob*. *King of Mob* ; this is plainly our supreme Judicature the

**A**ssembly. You know our whole Presbyterian Settlement, (as it is not yet right model'd according to your Mind) especially our Judicatures with our Country Elders, resembles nearly a Kingdom of *Moab*; and is reputed a Creature of *Moab* or *Mob*, an Idol of *Mob*: For all may justly be called a *Mob*, who submit to their Authority, now that you have protested against it, and shown them better Things, if they had but Ears to hear, or Hearts to understand.

*Next, vers. 13. And he gathered unto him the Children of Ammon*; that is, our Heathen Moralists: *Ammon* or *Jupiter*, you know, was the God of all the *Platos* and *Aristotles*, and *Ciceros*, which our Heathens now-a-days are studying: *And the Children of Amalek*; these are the legal Preachers, crying up the Law, and the Necessity of good Works. You know, *Amalek smote the feeble behind*. Now, what smites our feeble and frail backsliding Saints but these *Amalekites*? who tell them, we are still bound by the Law, and liable to its Curses and Punishments, if we transgress it: Not knowing that Christ hath both done for us all the good Works we need, and hath suffered all its Penalties for us; so that we have nothing to do but to believe and embrace a Bundle of absolute Promises.

*They smote the City of Palm-trees.* These Trees are the common Emblem of the Godly, who grow the more they are oppressed and persecuted. Oh that we and our godly Brethren were but persecuted! Your Soul has been longing for it these many Years, and inviting it by all Sedition, and almost Treason; inveighing against King and Parliament, as well as Assemblies: And yet this cruel King of *Moab*, with the *Ammonites* and *Amalekites*, will not grant us our humble

humble Request ; and the hard-hearted *Gallios* of Princes and Judges will take no Pity on our Case, nor persecute us in the least. Nay, we hold our legal Stipends safe now for several Years after we have publickly renounced the Establishment.

*Israel served this Eglon*, or corrupt Assembly, eighteen Years ; that is, from 1713, in which Patronages, Toleration, and all, was homologated, till about 1731, that you and your Saints began to oppose the Tyrant. The spiritual *Ehud* is you, *Ebenezer*, who had before brought a rich Present to this *Eglon* from the true *Israel*, viz. the Marrow of Modern Divinity, with all its *Gospel-privileges*. This Present indeed was set at nought by this proud *Eglon* : But *Ehud* was left-handed, and yet right-handed too, no doubt ; i. e. he could play with both Hands : And he had a two-edged Dagger under his Garment, which could cut both Ways : That is, under a Garment or Cloke of great Religion, he had a Set of Principles, ever-sive of all Government and Order, by which he could both cut down the *Eglons* of Ecclesiastick Power, when against him ; and yet could persecute others, where-ever he had Power.

*Vers. 17. Eglon was a very fat Man* : That is, the Kirk was fat and proud ; and waxed wanton, by legal Establishments, and Stipends, and King's Chappainries.

*When he had made the Present of the Marrow*, he sent back many of the People who brought it ; that is, he would have the Glory of what follows mainly to himself in the beginning, and not let the *Old Marrow Presbytery* share with him.

*And he returned from the Quarries of Gilgal*, or the graven Images of *Gilgal*, as in the Margin. This is plainly the Rock and Castle of *Stirling*, where there are

are many graven Images round the Walls. *Gilgal*, by Metathesis of Syllables, reading each backward, is *Lig-lag*, the common Word for the Gagling of Geese: And Oh! what glorious Soul-reviving Lig-lag and Gagling has been by the Kirk-preserving-Geese about *Stirling* for some Years past!

*Eglon of Mob bad him keep Silence.* This was your first Suspension, when you spoke of your Message to him from the Lord. Upon which you pulled out your two-edged Dagger, and thrust it home, by a bold Testimony, into his Belly, among his Fat: And then follow the Words I design to insist upon: *And the Dirt came out.*

From the Context, and Words thus explained, I draw this Doctrine; viz. "The home-thrust Dagger of Testimony into the Guts of a corrupt Kirk, in Times of Defection, brings out much Dirt." What I mainly insist on is, with a View to our Times, about the several sorts of Dirt brought out by the Ebuds of our Times, which grew under the Fat of the Kirk since the Revolution. 1<sup>st</sup>, Dirty Submission to the Supremacy, by allowing Commissioners of uncovenanted Kings to sit in our Assemblies; nay, to dissolve them in the King's Name, and appoint the Times of Meeting. 2<sup>dly</sup>, Allowing any Office-bearers in the Kirk to be Chaplains to Covenant-breaking Episcopal Kings. 3<sup>dly</sup>, The Dirt of vilifying the Covenants, and not renewing them now for above Fifty Years. 4<sup>thly</sup>, The Union-homologating Dirt, in Confederacy with Idolatry-homologating Episcopals, who kneel to the Sacrament. 5<sup>thly</sup>, The Covenant-breaking Dirt, in submitting to Parliaments, where sit the abjured Bishops, whom we are sworn to extirpate. 6<sup>thly</sup>, The Toleration-homologating Dirt. 7<sup>thly</sup>, The Abjuration-Oath

Oath Dirt, owning a Succession limited to Episcopal Kings. 8<sup>tly</sup>, The Patronage-homologating Dirt; nay, concurring with Patronages without popular Calls, upon Calls from Heritors and Elders. 9<sup>tly</sup>, The Christ-dethroning Dirt of Act of Assembly 1732, giving up the Rights of the Christian People in Calls. 10<sup>tly</sup>, The Gallio-like-Neutrality-in-Faith Dirt, in not depositing heretical Professors. 11<sup>tly</sup>, The Antichristian and Anticovenanted-Work-of-Reformation Dirt, in Proceses against the Ebuds of our Age, and their Testimonies. 12<sup>tly</sup>, The Porteous-Act-reading Dirt.

Thus I have provided a Species of Dirt for all the Tribes of our *Israel*, one for each. When I enlarge on all these, Oh! what a Soul-refreshing-Feast will they make to the Godly! You know the Delight they have in voiding Dirt, feeding on Dirt, and casting Dirt on all around them. The Saints have ever delighted in padling in Dirt-natural, and Dirt-mystical. These Heads I submit to your Judgment; and am, &c.

6 JU 65

EUZELUS PHILAETHES.

( 2 )

... H. J. Smith, who is a member of the  
Society of Friends, and a man of great  
merit, and a good example to us all.  
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